/27/

577 The observation with which Im Thurn introduces his discussion of the social life of the Guiana tribes, "The Indian in his natural state, before he feels the influence of white man is of decidedly admirable morality" /cited in English/, is also true in its full extent for the Karaya. This natural morality, completely independent of religious beliefs, makes the existence of a primitive community such as theirs possible. It expresses itself in the [576] scrupulous observation of the commandments of external propriety (1), which does not escape even the casual visitor, but,

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1. Of culture-historical interest and typical of the feeling of propriety of these savages is the manner of their defecation. It occurs as far as possible from the village. A hole is made in the sand. The individual sits on it with outstretched legs, hiding the upper body behind a small mat. The excrement is always carefully buried.

above all, in the exemplary conduct of family life. The 593 solidarity of the family group, which even Martius, rashly 602 generalizing from his observations among demoralized tribes, denied that the Americans possessed at all, has quite truly given this people the moral support which has prevented its decline up to now, despite a century of contact with civilization and, hopefully, will hold it off for a long time to come.

The Karaya family seems, according to its form to be a "mother family." The following facts speak in favor of this:

1. The married man does not eat with his family, but with that of his married sister. Accordingly, he is considered a member of his sister's family.

2. Likewise in the division of the hunting spoils he receives his share, not in his own house, but in that of his sister.

768 3. The children of a widower are cared for by his parents-
589 in-law, while he himself re-enters the ranks of the bachelors.
606

/28 cont./

836 property and are offered to ships' crews, despite their usually
727 most horrible appearance. Unfortunately, one also sees children
used for the same purpose. Here is clearly shown the dualism in
836 the ethics of the savages, whose moral laws apply only to mem-
727 bers of their own tribe. This view, common to all primitive
571
[186] peoples, cannot therefore change our judgment of the morality
of the Karaya in general. When Castelnau doubts this, saying,
[114] "Ce fait (the stern punishment of a transgression against morals)
est peu d'accord avec les offres qui étaient fait continuellement
a nos gens /this fact is hardly in accord with the offers that
were continually made to our men/" (Hist. du voyage, I, p. 446),
he overlooks the fact that these "offres" concerned not their own,
but foreign women.

855 In spite of the lack of external signs of tenderness, which
are absent among all Indians, the treatment of the children is
very loving throughout.

854 The smaller ones are continually carried about by the
mothers and tended with tireless care, hung with ornaments and
853 painted, etc. They are suckled for an extraordinarily long time.

857 Older children are left entirely to themselves, but in spite of
this demonstrate a natural decency and a modesty of behavior
that the highly educated offspring of civilized men only all too
858 often lack. It would be unthinkable among the Karaya that chil-
dren be traded to the settlers, as unfortunately still frequently
occurs in other regions of Brazil, especially on the Amazon.
Upon the founding of the Collegio Izabel at Leopoldina, whose
purpose was to train young Indians and settle them later as
colonists, efforts to obtain Karaya children for it were in vain.
Since they once allowed themselves to be misled years ago, and
some were lured away and abducted by force, all the young
people as a rule take flight at the approach of a boat and only with
great difficulty are persuaded to return.

764 The fact that the animal decorations put on the grave poles
532 (cf. p. 63) are marks of the family concerned or of a wider kin
602 grouping indicates the existence of totemism, or clan formation.
To be sure, nothing more precise is known about this, but the
family system discovered among the Arawak by Im Thurn (1) may
also hold for the relationship prevailing among the Karaya.

1. Im Thurn, op. cit., p. 175.

/224 cont./

*301 [304] [602] b) Ear ornaments. The hole serving to receive the ornament is made in the ear lobe, close to the inner edge; it is pierced soon after birth by the mother or a relative (uncle) with a monkey bone or tucum splinter.

Ornaments which differ according to age levels are worn in this hole by both sexes; they are not constantly worn, however, but are put on only occasionally, according to mood.

[237] Children of both sexes, above all the smallest ones, wear the ear ornament called kŭädjŭ (= capybara tooth). A tulip of colorful parrot feathers is fastened to a short, thin palm-wood stem with wax and a wrapping of cotton thread, and in its calyx-bottom there is a mother-of-pearl disk, generally 2.2 centimeters in diameter. From the center of this there rises a rodent tooth (capybara = kŭ(w)ă; according to Ehrenreich, agouti), which is usually wound round with a black cotton thread (Ill. 63).

The specimens that I brought back show certain differences. The tulip usually consists of yellow-red parrot feathers; the disk is sometimes also surrounded by an inner wreath of small, clipped red feathers. The mother-of-pearl disk sometimes bears one or more concentric wax rings. One specimen has a wax disk in place of the mother-of-pearl disk, and in the case of five others the disk is lacking entirely; the tooth rises directly out of the calyx and in one specimen is wound on its lower part with raw white cotton. Four specimens of the collection have small pendant feathers which hang down from the stick on thin string (1).

1. Ehrenreich, in addition to similar specimens, brought back another on which the disk bears a cross of black string. Perhaps it comes from the Xambioá; see the next footnote /see p. 118 /.

[435] This ornament was worn mostly by babies and children from two to three years old, and, to be sure, constantly; among bigger children it was encountered only sporadically (Pl. 18, left). It is a very precious ornament. The capybara is difficult to hunt because of its timid nature, hence the rodent teeth are

/226 cont./

*301 In the case of the ankle bands the upper edge, in the case of the calf bands the lower edge, is somewhat wider than the other one. The small circumference of the calf and ankle bands is noteworthy. In the case of a 16-year-old girl the circumference of the calf band is 24 centimeters, that of the ankle band, 17 centimeters; in the case of a young man, that of the calf band, 29 centimeters.

*301 286 Both bands are crocheted by women directly onto the leg of the wearer. The person concerned lies on a mat on the ground, the head put on /227/ a bundle; a rolled-up net covering is pushed under his knees. A woman related to him crochets the [602] bands out of white cotton thread on each leg; only after they are finished are they colored red.

The bands are put on soon after birth. If they become too tight, they are cut and replaced by new ones. In the meantime people often walk around without the bands. To cut them off, they insert a small stick between the band and the leg, so as not to injure themselves with the knife, which, because of the strong, firm netting, must be pressed quite hard to cut through it.

Boys remove their ankle bands at an early age; girls wear them constantly until marriage, when the two sexes cut off each other's calf and ankle bands. Widowed persons put the calf bands on again.

*301 [554] [622] [824] Ornamentation as a sign of rank scarcely exists; at any rate I did not see anything of the sort. Kuriĭ, however, said that chiefs' wives wear a necklace of chains made of Thevetia fruits (mālăni). The chains are arranged vertically on two threads, which are tied at the back of the neck, in such a way that the chains increase in length in front and extend down the body to the navel.

C. Other Ornamentation.

All the other ornaments are limited to unmarried persons (children and young people) and are worn only occasionally.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

rests on top of the ground. Beneath the corpse, which swings eight or ten inches above the bottom of the grave, is placed a clay pan filled with food for the shade of the departed. Next, a number of poles are placed beside the first one supporting the body so that they cover completely the mouth of the grave; and over these, in turn, is placed a palm-leaf mat, upon which is heaped about ten inches of earth. The grave is further marked and decorated by setting up at the head and foot two stakes some three feet high, each terminating in a fork at the upper end, and embellished with a tassel of feathers, besides other adornments. These decorations are for the purpose of frightening away trespassing demons or ghosts. At the center of each post is a ring on which is carved the insignia or emblem of the family of the deceased, which, for example, may be a lizard. A strong cord is stretched between the stakes resting in the forked tops, over which, with the outer edges touching the ground, are placed two palm-leaf mats to form a miniature hut over the grave. This is intended as the domicile of the deceased. Calabash shell vessels containing food and drink for the soul, are placed upon the grave inside this mortuary hut, for the disconsolate shade is believed to linger near its discarded body for a time. Later, if the surviving relatives demand it, the bones are exhumed and deposited in a large clay urn, which is either sunk into the ground near the grave, or allowed to stand upon the surface of the ground.

The memory of the departed is cherished. Even long after the death of an individual, the surviving relatives give expression to their grief by loud and stormy outbreaks of feeling when any occurrence revives the memory of him. The occasion may be the arrival at the village of some one who was a near relative or an intimate friend of the departed, whose appearance recalls the memory of him; or it may be the revealing of some memento of the deceased. Dr. Ehrenreich says that when he was looking through the baskets in one of the huts for curios, he brought to light some memorials of deceased parents or children. Instantly, the women in the hut—